

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Thursday, September 14. 1710.

AND now I hope it is made plain to you, that *Hereditary* and *Parliamentary* Right are the same Thing, and that there's no manner of difference, between *Resistance* and *Non-Resistance*, as both the Contending Parties of this Nation Understand them — The Address of the *London* Clergy has made it evident, That the Sovereign's *Hereditary* Title depends upon *Legal Provisions*, that is, *Parliamentary* Limitations, and the Queens *Irresistible* Power, if it should Descend to be *Arbitrary*, may be *Vigorously* withstood — If any Man Question me for this Doctrine, or call it *Heresy* in Politicks — *Le preuve*

et en ma Poche, my Record's in my Wallet
— Behold it —

The Humble Address of the B —
of London, and the Clergy of London and Westminster.

We can no longer be innocently silent, since the Acknowledgment of your Majesty's HEREDITARY Title, and IRRESISTIBLE Authority, is openly and boldly Represented, as a Declaration in Favour of the Pretender.

To Explain what they mean by *Hereditary* Title, they add.

W'e.

We Acknowledge the Illustrious House of Hannover as the next Heir in the PROTESTANT LINE — (Mark it, not the next Heir in a Lineal Descent, ergo not Literally Hereditary,) to have the only Right of Ascending to the Throne, and Indisputable Title to our Allegiance.

Now lest any Man should return upon them, and say, Pray my Lord, and pray Reverend Fathers, How comes the Right of Ascending to the Throne, to be in the Illustrious House of *Hannover* ? Since allowing the Pretender to be no Body, Attainted and Dead in Law, yet *Hereditary Right*, Literally understood by a Direct Line, goes quite another Way, and the Houses of *Savoy, Orleans, Conde, and Modena*, are before them ? The Reverend Clergy Anticipate this Objection, explain themselves very well in the next Paragraph; see the Address again;

We thank God from the Bottom of our Hearts, for the Legal Provisions in this regard, made to secure us from Popery.

I gave you once, a short Dialogue between two Friendly Gentlemen, tho' of differing Opinions in these Things; whether they were Relations or no, is not material, but they call'd Cousins, one *Tory*, t'other *Whig*.

Pray will you hear them Dialogue a little upon this very particular, of the *Legal Provisions*, &c. nam'd in the Address; perhaps this short Dialogue may set us to Rights a little in this Case.

Tory. Pray, *Cousin Whig*, How were these Provisions made up ?

Whig. By Parliament; *Cousin*, or else they could not be call'd *Legal*; for no Power in *Britain*, *Cousin*, can make Laws, but the Parliament.

T. But, *Cousin Whig*, What are these *Legal Provisions* made for ?

W. Truly, *Cousin Tory*, for nothing but to secure us from *Popery* and *Arbitrary Power*.

T. How do these *Legal Provisions* secure us from *Popery*, *Cousin* ?

W. By excluding all the *Popish Families* of the *Royal House*, and even the House of *Hannover* itself, unless *Protestant*, (*vide*) the Act of Settlement, *Cousin*, 1. *William and Mary*, cap. 6.

T. But Hark ye, *Cousin Whig*, How do they secure us from *Arbitrary Power* ?

W. Very well, *Cousin Tory*, by making it Lawful for the Subjects Vigorously to Resist and withstand it.

T. Have a care what you say, *Cousin*, how does it appear 'tis Lawful for the Subject to withstand *Arbitrary Power* ?

W. What need I be cautious in that, *Cousin* ? When the Clergy of *London* and *Westminster*, thank God from the Bottom of their Hearts, that they did Vigorously and Successfully withstand it, and engage themselves to do it again upon all Occasions; and we cannot suggest, *Cousin*, they would thank God for doing an unlawful Action, or Engage to persist in a Thing, that was not Lawful for them to do.

T. But, *Cousin Whig*, this may be only a few of the Clergy, Dissenting from the rest.

W. They shall answer for that themselves, *Cousin Tory*, in their Address; see the last Paragraph but one.

This we are firmly persuaded, is the Unanimous Sense and Resolution of the Clergy, not only of these Cities, but of the WHOLE KINGDOM, as we doubt not will appear to your Majesty, when ever they have an Opportunity of expressing it in Convocation.

T. How does this agree with *Dr. Sacheverell's* Sermon, *Cousin*, and the *Illegality* of Resistance on any pretence whatsoever ?

W. It is directly contrary and opposite; and either they have given up the Constitution, or the Doctor has Notoriously Insulted it.

T. How does it agree with *Mr. Luke Milburn's* Sermon, *Cousin*, Of the Measures of Submission, Preach'd and Printed, and Extreamly approv'd ?

W. You mean, Cousin, approv'd by a Party, and as some say, especially so by himself.

T. Well, suppose that, if he did not approve it himself, he ought not to have Preach'd it; but how does it agree with this Address?

W. Truly, Cousin, if I may speak my Thoughts, the Address quite overthrows the Sermon, or the Sermon exposes the Address.

T. Was Mr. Milbourn's Hand to this Address, Cousin?

W. There are some Creditable Witnesses who say it was, Cousin.

T. But did he own it? For, Cousin *Whig*, your Testimony may be *Whigs*, and that cannot pass in the Case.

W. He attended at the presenting it, Cousin Tory, as one of the Clergy Addressing, and kiss'd her Majesty's Hand as such, each of them Acts of Recognition to the Contents.

T. How then must his Sermon and the Address be read together?

W. As *Milbourn* against *Luke*, and *Luke* against *Milbourn*, or *Luke Milbourn* Addressing the Queen, against *Luke Milbourn* Preaching to his People — In the first Capacity, he is pleas'd to tell the People the Sovereign must not be RESISTED, no not in Case of Tyranny and Oppression, vide the Sermon — In the last, to tell the Queen he had Vigorously withstood his Sovereign's Arbitrary Power, and would again, if there was Occasion for it.

T. But, Cousin *Whig*, how do you know but these two may be Reconcil'd?

W. Indeed, Cousin Tory, it must be left to Mr. *Milbourn* himself to do it then, to all Mankind besides it will be impracticable.

T. But are the Clergy then come in to that D—d Whiggish Doctrine of Resistance of Princes, Cousin? Sure you won't pretend to that Cousin?

W. Most undoubtedly they are; and why not honestly profess it, as well as honestly practise it, Cousin?

T. Why then you would make our Clergy be all turn'd Whigs, Damn'd Whigs! Cousin, Damn'd Whigs!

W. Who can help it, Cousin? If it must be so, it must be so; better turn Whigs than worse, Cousin Tory.

T. It must not be.

W. Bring them off of it if you can, Cousin.

T. I wish they had never begun these Addresses —

W. So do I too, Cousin, but who can help it now?

T. They never signify'd much.

W. I differ from you, if they have brought the Clergy to be all Whigs, Cousin, I think they have signify'd a great deal.

T. Why, a Whig's a R—e, Cousin, except always the Man we talk to.

W. Have a Care what you say, Cousin, if the Clergy are all come in.

T. Goodb'w'y Coz. — Fare-you well, Cousin.

Well, Gentlemen, can any of you blame the Author of this Paper for saying, the Ministers of State if they came into the Administration of the Queen's Affairs, must become all Whigs? — Is it not very visible, the very Clergy, if they come but to talk the Language of the Constitution, must speak all in the *Whig-Tongue*; no other Language can express Loyalty to a Parliamentary Constitution, but a Revolution Stile? — If you talk Tory-Language, no Body can make any thing of it — The Alphabet denies its Assistance, you cannot Coin Words to express your selves in —

If you will come to a Protestant Queen, and Address her Majesty about the Protestant Religion, you must not talk *Papery*; If you Come to a Queen, Establish'd by Parliamentary Recognition, you must not talk the horrid Jargon of Tyrants to her, her Majesty will not understand you, nay, you will speak in an unknown Tongue to the whole Nation — If you speak to be understood, you must speak as the Clergy do, of Legal Provisions against Popery, Vigorously withstanding Arbitrary Power, and the like, there can no other Language be understood here.

A D V E R —

ADVERTISEMENT.

WHEREAS Many Persons, that some Months or perhaps Years past, had the Misfortune to get the first Degree of the Venereal Disease, and have still remaining upon them, a small Weakness, altho' the Malignity and other Symptoms of the aforesaid Distemper are perfectly overcome and eradicated; which Weakness is very dangerous, and if not perfectly stop't, certainly ruins the Constitution, and proves of dreadful Consequence to the unhappy Patients; and that it is very difficult to be entirely cur'd, and seldom is taken off by many of the Practitioners in the said Disease, (tho allow'd by the most Eminent Physicians to be Ingenious Men.) This is therefore to give Notice, that One of great Practice, and very large Experience, having some Years since found out admirable Medicines, that in a few Days always did, and assuredly ever will, without Delay, safely Cure and stop any such Weakness, &c. tho' of many Years standing, so as never to return again; has now for the Sake of those unfortunate Persons, that are fatigued with that troublesome and mischievous Disorder, and have spent perhaps many Pounds to get cur'd, but in vain, appointed the above-mention'd Excellent Medicines, establish'd upon Reason, and always successful Experience, and which will absolutely compleat the Cure, so as not to break out again; to be Sold only at Mr. Sallard's, at the Blue-Pylos, next Door to Mr. Tonson's Printing House, in Earls Court in Bow Street, near Covent Garden — At a Guinea the Parcel, seal'd up with a little Book of Directions; wherein are also set down plain Rules, whereby any Person may certainly know whether the Venom or Malignancy of this Distemper, be entirely eradicated or not.

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Printed for and sold by John Baker at the Black-Boy in Pater Noster-Row. 1710.